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and is at work drawing the blood of the living into the heart of the dead, and causing his rapid decline."

*A Vigil of the Gods—a Navaho Ceremony.* WASHINGTON MATTHEWS. *Ibid.*, pp. 50-57.

A description by a most competent observer of "rites occurring on the fourth night of a great nine-days' ceremony, known among the Navaho as *kiedji hathal*, or the night-chant." The following observation of the author is worth noting: "This ceremony, like nearly all other ceremonies, ancient and modern, is connected with a legend or myth (several myths, indeed, in this case), and many of the acts in the ceremony are illustrative of the mythic events."

*The Growth of Indian Mythologies.* F. BOAS. *Journal of American Folk-Lore*, Vol. IX (1896), pp. 1-11.

In this essay the author outlines his theory of the growth of Indian mythologies as based upon studies of the traditions and tales of the Indian of the North Pacific coast of America. Dr. Boas' general conclusion is that "similarities of culture on our continent are always more likely to be due to diffusion than to independent development." Touching myths, he observes: "Perhaps the objection might be raised to my argument that the similarities of mythologies are not only due to borrowing, but also to the fact that, under similar conditions which prevail in a limited area, the human mind creates similar products. While there is a certain truth in this argument, so far as elementary forms of human thought are concerned, it seems quite incredible that the same complex theory should originate twice in a limited territory. The very complexity of the tales, and their gradual dwindling down, to which I have referred before, cannot possibly be explained by any other method than by dissemination."

*Indianische Sagen von der Nord-Pacifischen Küste Amerikas.* Sonder-Abdruck aus den Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. Berlin, 1895, VI, 363 S. 8vo.

This volume contains tales and legends from some twenty-five tribes and peoples of British Columbia and Alaska, together with a chapter on the "Development of the mythologies of the North Pacific coast." The German texts of the myths alone are given, but here and there explanatory notes are intercalated. The book contains a mass of material to be worked over by the psychologist and philosophic anthropologist. It is the only work of its kind on the mythology of the northwest coast.

*Australian Rock-Pictures.* R. H. MATTHEWS. *Amer. Anthropol.*, Vol. VIII (1895), pp. 268-278.

*Australian Ground and Tree Drawings.* *Ibid.*, Vol. IX (1896), pp. 33-49.

These two papers, together with other publications of the author in the Proceedings of the Royal Society of Victoria and the Royal Geographical Society of Australia, résumé all that is known concerning the subject of Australian aboriginal drawings, and the figures accompanying the text, with the careful descriptions, make these contributions valuable for comparison with the art of children, to which so much attention has of late been given. Of a certain group of cave-pictures the author says: "Interspersed among

the other figures, and, in some instances, partially covered by them, are seven human hands, done in white in the 'stencil method' of drawing. The only right hand among these is shown in the shut position, which is rather uncommon " (p. 271).

*The Beginning of Agriculture.* W. J. MCGEE. Ibid., pp. 350-375.

Under the heads of regional characteristics, vegetable life, animal life, coöperative characteristics of life, human life, etc., Prof. McGee treats of that little known region in Arizona and Sonora (Mexico) called by the Spaniards "Papagueria," or country of the Papago Indians. It is a careful study of the influence of environment. The author's general conclusion is as follows: "It may appear paradoxical to affirm that it is in arid districts, where agriculture is most arduous, that agriculture began; yet the affirmation is not gainsaid by history, and is established beyond reasonable doubt by the evidence of the desert organisms and organizations. So, whatever its last estate, in its beginning, agriculture is the art of the desert."

*Introduction of the Iron Age into America.* O. T. MASON. Ibid., Vol. IX (1896), pp. 191-215.

Among the topics touched upon in this graphic sketch are: Absence of siderotechny from America, varieties of acculturation, intrusion of African culture, intrusion of Aryan culture, Eskimo and the Iron Age, the Iron Age and the Indians, the Russian Iron Age, the Iron Age on the Pacific coast, the Mediterranean Iron Age. The author's chief conclusions are: (1) Aboriginally there was neither smelting of iron nor working by means of it in America, —no iron products, no use of iron as a metal. (2) The Iron Age that modified America was the conservative folk-age, the Middle Age as distinguished from the Renaissance, which replaced the old in progressive Europe.

*Mediæval "Glamour" and its Antidotes.* DAVID MACRITCHIE. Amer. Antiq., Vol. XVIII (1896), pp. 87-95.

The conclusion of the author is that "glamours" are the mediæval equivalent of "mesmerism," and that this theory "places many of the folk-tale incidents in a new light."

*Devil Worship as an Early and Natural Stage in the Evolution of Religion.* DR. PAUL CARUS. Ibid., pp. 95-98.

The most interesting point in this essay is the interpretation of Leviticus xvi, where *Azazel* ("the strength of God"), translated "scape-goat" in the King James' Version of the Bible, is regarded as "a last remnant of a prior dualism" — *Azazel*, the strong god, has become a mere shadow of himself.

*The Work of the Kunger-Bag.* ALEX. W. BEALER. Ibid., pp. 99-106.

This is an interesting contribution to the literature of "conjuring" among the negroes of the south. The bag and its contents are fully described.

*The Negro in the West Indies.* F. L. HOFFMAN. Publ. Amer. Statist. Assoc. (Boston), Vol. IV (1895), pp. 181-200.

This study, well furnished with statistical tables, treats of population, elements of population, birth and death rates, conjugal condition, education. The following remark of the author is note-